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A

TREATISE

ON THE

RELIGIOUS EDUCATION

OF

DAUGHTERS.

By the late Rev. Mr. JAMES HERVEY, A. M.
Rector of *Weston-Favell*, in *Northamptonshire*.

'Train up a Child in the Way She should go; and when She is old She will not depart from it. *Prov.* xxii. 6.

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ADVERTISEMENT.

AS this little Treatiſe was intended for the Preſs, by the late Reverend Mr. HERVEY, he had tranſcribed it from his Short-hand Copy:—The candid Reader will, however, make the proper Allowances for a poſthumous Piece, which would undoubtedly have appeared leſs defective, had it been reviſed by the ingenious AUTHOR.

☞ *This little Tract on* Education *is mentioned by Mr.* HERVEY *in one of his Letters. See* A Collection *of his Letters, in two Volumes,* p. 436. Vol. II. (Price 7 s. bound)

ON THE RELIGIOUS EDUCATION OF DAUGHTERS.

IT has long been a prevailing Report, that, among Perſons of Education and Diſtinction, true Religion is very rare. This, I would hope, is an inviduous Rumour, rather than a true Repreſentation of the Caſe. May it not be an Artifice of the grand Enemy? calculated to bring the beſt and nobleſt of Cauſes into Diſrepute: As though Politeneſs and Piety were inconſiſtent: As though Grace and Good-breeding were irreconcileable.——Is then the Faith of *CHRIST* quite fatal to refined Manners? as the Rod of *Moſes* was to the counterfeit Miracles of the Magicians. No: it is rather like the Influence of the Sanctuary on the Rod of *Aaron*; which, while it remained at a Diſtance from the Tabernacle, was a dry, ſapleſs, and barren Stick; but,

when depoſited before the Ark, was quickened into vegetable Light, was adorned with a Milk-white Bloom, and enriched with full-grown Fruit: or, as the ſacred Hiſtorian expreſſes this ſurpriſing Fact, "It "brought forth Buds, and bloomed Bloſſoms, and "yielded Almonds." *Numb.* xvii. 8.

I find upon the Liſt of Saints, the moſt renowned Kings, and victorious Generals; the ableſt Politicians, and the greateſt Philoſophers: Men, that have bid the Sun ſtand ſtill, and prolong the departing Day; have laid an Embargo upon Darkneſs, and protracted the Shades of Night; have commanded the Ground to cleave aſunder, and tranſmit their preſumptuous Foes to a ſtrange and inevitable Deſtruction; have divided the impetuous Waves, and led their Followers to Safety and to Conqueſt, through the Depths of the Sea. Men, who have walked in the burning fiery Furnace, as under the Shelter of an embowering Arbour; and ſat in the Lion's Den, amidſt a Herd of hungry Monſters, with as much Serenity, and as much Security, as amidſt a Circle of Boſom Friends.

I myſelf have known various Perſons, admired for their accompliſhed Behaviour, and revered for their exalted Station, who have thought it their higheſt Honour to be Servants of JESUS CHRIST. My excellent Friend *Camillus*, at whoſe Houſe I now reſide, is one of the Number. I cannot refrain from giving a Pourtrait of *Camillus*; or rather, of a few of his moſt diſtinguiſhing Features: For, to paint Him in full Proportion,

tion, as He daily appears, in all the mild, the benign Majesty of—domestic Authority—parental Government—and Christian Zeal—To do this, would require a much abler Hand than mine.

Camillus not long ago entertained in his House a young Clergyman, who was always treated with a Respect, suitable to the Dignity of his Office, and the Piety of his Behaviour. Having lately presented the worthy Ecclesiastic to a Living, and always requiring Residence on the Benefice, He is now destitute of a Chaplain. Remembering, however, that all Christians are spiritual Priests; he thinks it no Dishonour, to have an immediate and personal Audience with the King of Heaven; nor acting at all out of Character, to represent the Wants of his Houshold, with his own Mouth, at the Throne of Grace.

Before Supper is introduced, the Evening Incense ascends. This, rather than a later Hour is pitched upon, that the little Congregation may join in the sacred Service, with a lively Devotion. After a plentiful Meal, when the Limbs are weary, People, even though kneeling, and in the Presence of God, are more inclined to nod than to pour out their Souls; are very, very apt to mistake the Cushion for a Pillow.—No Servant is allowed to be absent; one only excepted, whose Presence in the Kitchen is absolutely necessary. Acquainted with their Master's Resolution, they are careful, so to manage their Affairs, and dispatch their Business; that no avoidable Obstacle may

intervene, to detain them from the ſtated Worſhip.

When all are aſſembled, without either tumultuous Diſorder in their Approach, or a ſlovenly Negligence in their Apparel, a Chapter is read. *Camillus* makes the Choice. He imagines, it is not ſo uſeful for his Family, whoſe Memories are weak, and their Capacities ſcanty, to read the Leſſon for the Day. He has, therefore, ſelected ſome of the moſt inſtructive and animating Portions of Scripture; and judges it adviſeable to peruſe theſe again and again, rather than to go regularly through the whole inſpired Writings.—The Servants take it by Turns to read; which improves them in the Practice, and keeps them awake. If any of them diſcovers a Diſpoſition to ſleep, to him the Office is ſure to be aſſigned.

When the Chapter is finiſhed, *Camillus* ſingles out ſome one Verſe, of very weighty and edifying Import; which, for the Space of five or ſix Minutes, he explains, applies, and affectionately urges upon their Conſciences.—This done, with great Serioufneſs, and profound Reverence, he offers up Evening Prayers. His Prayers conſiſt of ſhort Sentences, and the whole is performed in a little Time. Every Part is pronounced with that deliberate Slowneſs, and ſolemn Accent, which command Attention, and create Awe. He makes a very perceivable Pauſe, at the Cloſe of each Petition; that every one may have Leiſure to add, in Silence, a hearty Amen; and to recollect

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the Merits of that bleſſed Redeemer, which render every Thankſgiving acceptable, and every Supplication ſucceſsful.

In the Morning, before Breakfaſt, the Worſhip of the living God is renewed. At this Juncture, *Camillus* omits the Chapter; but requires one of his Domeſtics to repeat the Verſe, on which He enlarged the preceding Night. None knows, which ſhall be called to this Taſk; therefore, every One is obliged to be properly prepared. He throws the Subſtance of his Exhortation, into a few ſearching and intereſting Queſtions; which He addreſſes to one of his Children or Servants: for, in this Reſpect, no Difference is made. All are equally enjoined to remember: All are equally accountable for what they hear.—Sometimes, He encourages thoſe, whoſe Anſwers ſhew, that they have given diligent Heed to his Inſtructions. Sometimes, He puts on an Air of Severity, mixed with Tenderneſs, and reproves the notoriouſly negligent. Always, He re-inculcates the principal Points, charging them to retain the Doctrines in their Memory, and revolve them in their Thoughts, while they are purſuing their reſpective Buſineſs.—Theſe Doctrines are the Seed of Faith; the Root of Godlineſs. Unleſs THESE be lodged in the Mind, and operate on the Heart, He never expects to have his Domeſtics commence true Believers, or real Chriſtians. No more than the Huſbandman can reaſonably expect a Crop in Harveſt, without ſowing his Field; or the Floriſt promiſe himſelf a Blow of Tulips, without planting his Parterre.

I have given a Glimpſe of *Camillus*, at the Head of his Family; let me now ſhew my Favourite in another Attitude.—*Camillus* is convinced, that no Truſt is of ſuperior, or of equal Importance, to the tuitionary Cultivation * of an immortal Soul. As Providence has bleſſed Him with two fine Daughters, their preſent and future Happineſs, is the reigning Object of his Care. He has no Intereſt ſo much at Heart, as to give them a truly refined Education; ſuch as may render them an Ornament and a Bleſſing to Society, while they paſs the Time of their Sojourning here below; and may train them up for a State of everlaſting Bliſs, when the World and its tranſitory Scenes ſhall be no more.

Camillus never could perſuade Himſelf to admire the Maxims of Prudence, ſaid to be gathered from the extravagant Rant of our Tragedies; and leſs is his Eſteem for thoſe modeſt Diſpoſitions, which People pretend to imbibe from the luſcious Gallantries of Comedy. For which Reaſon, He has no impatient Deſire, to ſecure for Miſs *Miniſs* and Miſs *Serena*, a Place in the Front-Box.—However, as we are apt immoderately to covet, what is abſolutely forbidden, He has Himſelf attended them, once

* *Sanctè, quid Mens vitè, quid Indoles*
Nutrita faustis sub Penetralibus
Posset. Hor.

The Meaning of which in *Engliſh* is:

"What could be done we know, were we but led
"By bright Example, and by Virtue bred."

once or twice, to the theatrical Entertainments, and public Diverſions: Thinking it much the ſafeſt Method, that their Curioſity ſhould be gratified under his own Inſpection: and hoping to make them ſenſible how much They endanger their Virtue, who too often frequent them; how ſhamefully they debaſe their Affections, who are paſſionately fond of them; and what mere Phantoms they follow, who ſeek for Satisfaction in ſuch deluſory Delights.

They learn to dance, in order to acquire a genteel Air, and a graceful Demeanor; not to ſhine at a Ball, or win the worthleſs Admiration of Fops.—He is content to have them unacquainted with the wild and romantic Fables of Heathen Poetry. Nor is under any painful Apprehenſions, of damping the Sprightlineſs of their Temper, though they have no Taſte for the chimerical Adventures of our Romances, and are Strangers to the looſe Intrigues of our Novels. Being fully perſuaded, that there is as much ſound Senſe, as Smartneſs of Thought, in that celebrated Saying,

Retire, and read your BIBLE, *to be gay,*
There Truths abound of ſovereign Aid to Peace!*

He has introduced them to the Knowledge of Hiſtory, and its inſtructive Facts. They have a tolerable Idea of the four univerſal Monarchies; ſo eminent for their great Events, and ſo circumſtan-

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* Dr. *Young*'s Eighth Night Thought.

tially foretold in Scripture. They have been led through the moſt remarkable Tranſactions of our own Country, and are pretty well acquainted with the preſent State of *Europe*. They have, all along, been taught to obſerve the wonderful Revolutions of Empires, and the adorable Procedure of Providence: that they may diſcern how *the Faſhion of this World paſſeth away**; and how *happy are the People*, how happy the Perſons, *who have the LORD for their GOD*. They have been taught to obſerve the honourable Succeſs, that has uſually attended the Practice of Integrity, guided by Prudence; together with the Scandal and Ruin, which have always purſued Folly in her ſenſeleſs Rambles, and dogged Vice to her horrid Haunts. That they may ſee the Rocks, on which ſome have ſplit, and avoid the deſtructive Track: ſee the Road, which has conducted others to the Haven of Happineſs, and ſteer the ſame auſpicious Courſe.

They have been initiated in Geography, and underſtand the ſeveral Diviſions of the Globe; the Extent of its principal Kingdoms; and the Manners

* 1 *Corinth.* vii. 31. Not only the little Projects, and puny Atchievements, of private Perſons; but the Power of diſtinguiſhed Families; the Policies of mighty States; the Magnificence of the greateſt Kingdoms; all, all are in a State of perpetual Fluctuation. They *fade away* (as the Apoſtle moſt ſignificantly deſcribes the Caſe) like the graceful and glofſy Aſpect of ſome delicate Flower, when the Sun arifes with a ſcorching Heat, *Jam.* i. 11. They *paſs away* (as the Prophet ſtill more emphatically ſpeaks) like the Chaff of the Summer Threſhing-Floors, which the Wind carries off on its Wings, and the Place thereof is known no more, *Dan.* ii. 34.

ners of their various Inhabitants. They will tell you the peculiar Commodities, which each Climate produces: whence comes the Tea, that furniſhes their Breakfaſt; and whence the Sugar, that renders it palatable: what Mountains ſupply them with Wines, and what Iſlands ſend them their Spices: in what Groves, the Silk-Worms ſpin the Materials for their Cloaths; and what Mines * ſupply them with the Diamonds that ſparkle in their Ear-Rings.—A Screen covered with a Set of coloured Maps, and a Cuſtom of referring from the public Papers to thoſe beautiful Draughts, has rendered the Acquiſition of this Knowledge, a Diverſion rather than a Taſk; has enticed them into a valuable Branch of Science, under the inviting Diſguiſe of Amuſement.—This ſerves to enlarge their Apprehenſions of Things; gives them magnificent Thoughts of the great Creator; and may help to ſuppreſs that ſilly Self-Admiration, which prompts ſo many pretty Idols, to fancy Themſelves the only conſiderable Creatures under Heaven.

They ſpell to Perfection; and have obtained this Art, by a Sort of Play, rather than by laborious Application. Whenever they aſked any little Gratification, it has been their Papa's Cuſtom, to make them ſpell the Word: which if they performed aright, they ſeldom failed to ſucceed in their Requeſt.—

* The beſt of the Diamond Mines are in the Kingdom of *Golconda*, near to *MADRASS* (or *Fort St. George* as it is frequently called, becauſe the *Eaſt-India* Company have *ſo* named the Fort they have built, for the Security of their important Factory at *Madraſs*.)

queſt.—They are Miſtreſſes of the Needle; and the Youngeſt, whoſe Genius inclines that Way, is expert in uſing the Pencil.—Muſic is their Recreation, not their Buſineſs. The Eldeſt, to a ſkilful Finger, adds a melodious and well-regulated Voice. She often entertains me with ſinging an Anthem to her Harpſichord. Entertains, did I ſay? She really edifies me. Theſe truly excellent Performances, exalt the Deſires, and compoſe the Affections. They inſpire ſuch a Serenity of Delight, as leaves neither a Sting in the Conſcience, nor a Stain on the Imagination. Methinks, they bring us a little Antepaſt of Heaven, and tune our Souls for its harmonious Joys.

Thoroughly verſed in the moſt practical Parts of Arithmetic, they have each her Week, wherein to be entruſted with the Management of a Sum of Money. This they diſburſe, as Circumſtances require, for the ſmaller Neceſſaries of the Family. Of this they keep an exact Account, and make a regular Entry of each Particular in their Day-Book.—Not long ago, a Tenant of inferior Rank, came to *Camillus* with his Rent. Inſtead of receiving it Himſelf, He referred him to Miſs *Serena*. You would have been delighted to obſerve the Behaviour of our little Landlady, on this Occaſion: the engaging Condeſcenſion, with which ſhe addreſſed the honeſt Ruſtic; the tender Good Nature, with which ſhe enquired after my Dame and the Family at Home; the ready Dexterity, with which ſhe wrote and ſubſcribed a proper Receipt: and, above all, her amiable Generoſity, in returning half a Crown, to buy a Copy-

a Copy-Book for his eldeſt Son; "Who, he ſaid, "was juſt going into Joining-hand; but he feared, "would never come to ſpell or write, half ſo well "as her Ladyſhip."

Though *Camillus* is careful to ground them betimes in the Rules of Oeconomy, He is equally careful to cultivate a Spirit of diſcreet Beneficence.—A few Days ago, when my Friend and his Lady were abroad, Miſs *Mitiſſa* was informed of a poor Woman in the Pariſh, juſt brought to Bed, after a long and hard Labour; who, being unhappily married to a Sot of a Fellow, was, at a Time when the choiceſt Comforts are ſcarcely ſufficient, deſtitute of the meaneſt Conveniencies. Upon hearing the calamitous Caſe, ſhe immediately diſpatched a Servant, with a Crown from her weekly Stock. Part, to buy for the afflicted Creature ſome preſent Accommodations; and Part, to defray the Expences, at ſuch a Juncture, unavoidable: But gave a ſtrict Charge, that the Whole ſhould be employed for the Relief of the diſtreſſed Mother, and her helpleſs Infant; none of it fingered or enjoyed by the worthleſs Drone, her Huſband. When *Camillus* returned, He was ſo pleaſed with this ſeaſonable and well-judged Charity; that, beſides his Commendation and Careſſes, He farther rewarded our conſiderate Matron-like Benefactreſs, by making her a Preſent of *Clariſſa**. For, He always contrives to make, what tends to their Improvement,

* A Book admirably calculated to inſtruct and entertain: Wrote by the celebrated Mr. RICHARDSON, in Eight Volumes Duodecimo.

the Matter of their Reward. If they have committed a Fault, they are forbid the Privilege of uſing their Maps. If they have behaved in a becoming Manner, their Recompence is, not a Piece of Money, or a Paper of Sweet-Meats, but ſome new Inſtruction on the Globe, ſome new Leſſon on the Harpſichord, which may at once delight and improve them.

To prevent a haughty Carriage, and to worm out all inordinate Self-Love, He teaches them to conſider their Neighbours, as Members of the ſame univerſal Family, and Children of the ſame Almighty Father. However poor in their Circumſtances, or mean in their Aſpect, they are the Objects of GOD's infinitely tender Regards—Of that GOD, who has given his own Son to ſuffer Death for their Pardon; and has prepared a Heaven of endleſs Bliſs, for their final Reception. For which Reaſon they ſhould deſpiſe None, but honour All: ſhould be as ready to do them Good, as the Hand is ready to ſooth the Eye, when it ſmarts; or eaſe the Head, when it achs.—One Afternoon, when He was going to treat them with an Orange, He bid each of them bring a fine Toy, lately received for a Preſent. It was made in the Shape of a Knife; the Handle of Ivory, and inlaid with the gayeſt Colours: the Blade of Glaſs, moſt dazlingly bright, but without an Edge. Cut the Orange in two, ſaid their Papa. When they both tried with their pretty Knives, and, to their no ſmall Mortification, both failed. He furniſhed them with another, of more ordinary Appearance, but tolerably ſharp. With this they eaſily pierced the

Rind, and came at the delicious Juice. "Who "now, ſaid *Camillus*, would not prefer one ſuch "ſerviceable, though plain Utenſil, to a hundred "of thoſe glittering, but worthleſs Trifles? And "you, my dear Children, if you have no other "Recommendations, than a ſhewy Perſon, and "the Trappings of Dreſs; You will be as con-"temptible in your Generation, as that inſignifi-"cant Bauble. But, if it is the Deſire of your "Hearts, and the Endeavour of your Lives, to be "extenſively uſeful; You will gain, and, what "is better, You will deſerve Reſpect: Your "Names will be precious, and your Memories "bleſſed."

With equal Watchfulneſs, He diſcountenances all thoſe Acts of petulant Barbarity, which Children are ſo apt to exerciſe on the reptile Creation. He will allow no Court of Inquiſition to be erected within his Houſe; no, not upon the moſt deſpicable, or even the noxious Animals. The very Nuiſances, that are endued with Life, He thinks, ſhould be diſpatched, not with a lingering Butchery, but with a merciful Expedition.—To rend in Pieces a poor Fly, and feaſt their Eyes with the mangled Limbs, ſhivering and convulſed in the Pangs of Death: to impale a wretched Inſect on the Needle or the Bodkin; and, what is ſtill more ſhocking, to take Pleaſure in hearing its paſſionate Moan, and ſeeing its agonizing Struggles: ſuch Practices he abſolutely forbids, as inſufferable Violations of Nature's Law. Such as tend to extinguiſh the ſoft Emotions of Pity, and inure the Mind to a Habit of Inhumanity.—He often in-

forms his lovely Pupils, that every living Creature is ſenſible of Pain: that None can be abuſed in this cruel Manner, without ſuffering very exquiſite Miſery. To turn their Torments into Paſtime, and make Sport with their Anguiſh, is a Rigour, more than tyrannical, worſe than brutal; is the very Reverſe of that benign Providence, whoſe *tender Mercies are over ALL his Works.*

He propoſes to give Them a Taſte of *Natural Philoſophy*, and to accommodate them with the beſt Microſcopes; that the Uſe of *theſe* Inſtruments, and a Spice of *that* Knowledge, may inſpire them with an early Admiration of Nature's Works, and with the deepeſt Veneration of Nature's almighty Author.—*Camillus* has no Deſign to finiſh a Couple of female Philoſophers; or to divert their Attention from thoſe domeſtic Arts, which are the trueſt Accompliſhments of the Sex*: Yet neither would He have his Daughters debarred from that rational and exalted Delight, which is to be found in the contemplating Curioſities of the great Creator's Cabinet. Why may they not, without departing from their *own*, or encroaching on the *maſculine* Character; why may they not be acquainted with the accurately nice Structure of an Animal; or with the Proceſs and Effects of Vegetation? Why may they not learn the admirable Operations of the Air, or the wonderful Properties of the Water? Have ſome general Notion of the immenſe

* ——— For, nothing lovlier can be found
In Woman, than to ſtudy Houſhold Good.
MILT.

immenſe Magnitudes, the prodigious Diſtances, and the ſtill more amazing Revolutions, of the heavenly Orbs? He apprehends it very practicable, to conduct an Entertainment with Dignity, and order a Family with Propriety; even while they retain ſome tolerable Idea of theſe magnificent Laws, which regulate the Syſtem of the Univerſe.

The Microſcope, whenever they are inclined to amuſe themſelves, will ſhew them a Profuſion of ſplendid Ornaments, in ſome of the moſt common and contemptible Objects. It will ſhew them Gold and Embroidery, Diamonds and Pearl, Azure, Green, and Vermilion, where unaſſiſted Eyes behold nothing, but Provocatives of their Abhorrence. This Inſtrument will ſhew them the brighteſt Varniſh, and the moſt curious Carving, even in the minuteſt Scraps of Exiſtence. Far more ſurprizing than the magic Feats of the moſt dexterous Juggler, it will treat their Sight, not with deluſive, but with real Wonders. A huge Elephant * ſhall ſtalk, where a puny Mite was wont to crawl. Blood ſhall bound from the beating Heart, and Eyes ſparkle with a lively Luſtre; Limbs ſhall play the moſt ſprightly Motions, or ſtand compoſed in the moſt graceful Attitudes; where Nothing ordinarily appeared, but a confuſed Speck of animated Matter.—A Tincture of Philoſophy will be the *Coſmetic* of Nature: will render all her Scenes

 lovely,

* What is alluſively ſaid of the detracting Tongue, may, I think, without a Figure, be affirmed of this wonderful Inſtrument. *Trabem in Feſtuca, Elephantem in Culice, Alpes & Pyrenæos Saltus in Verruca oſtendit.*

lovely, and all her Apartments a Theatre of Diverſion: Diverſions infinitely ſuperior to thoſe dangerous Delights, which are ſo apt to inveigle the Affections, and debauch the Minds of young People.—When Philoſophy lends her Optics, an unclouded Morning, beautiful with the riſing Sun: a clear Night, brilliant with innumerable Stars; will be a more pleaſing Spectacle, than the gaudieſt Illuminations of the Aſſembly-Room. The Melody of Birds, and the Murmur of Fountains; the humming Inſect, and the ſighing Gale; will be a higher Gratification, than the fineſt Airs of an Opera. A Field covered with Corn, or a Meadow beſprinkled with Daiſies; a Marſh planted with Oſiers, or a Mountain ſhaded with Oaks; will yield a far more agreeable Proſpect, than the moſt pompous Scenes that decorate the Stage. Should Clouds over-caſt the Heavens, or Winter diſrobe the Flowers; an Inquiry into the Cauſes of theſe grand Viciſſitudes, will more than compenſate the tranſitory Loſs. A Diſcovery of the divine Wiſdom and divine Goodneſs, in theſe ſeemingly diſaſtrous Changes, will impart Gaiety to the moſt gloomy Sky, and make the moſt unornamented Seaſons ſmile.

It is for Want of ſuch truly elegant and ſatisfactory Amuſements, that ſo many Ladies of the firſt Diſtinction, and fineſt Genius, have no proper Employ for their delicate Capacities; but loſe their Happineſs, in Flights of Caprice, or Fits of the Vapour: loſe their Time in the moſt inſipid Chat, or the moſt whimſical Vagaries: While Thought is a Burthen, and Reflection is a Drudgery,

gery, Solitude fills them with Horror, and a ſerious Diſcourſe makes them melancholy.

Above all, *Camillus* is moſt earneſtly deſirous to have his tender Charge, grounded in the Principles, and actuated with the Spirit, of Chriſtianity. No Scheme, He is thoroughly perſuaded, was ever ſo wiſely calculated, to ſweeten their Tempers, to exalt their Affections, and form them to Felicity, either in this World or another. It is therefore his daily Endeavour, by the moſt eaſy and endearing Methods of Inſtruction, to fill their Minds with the Knowledge of thoſe heavenly Doctrines; and win their Hearts to the Love of that invaluable Book, in which they are delineated.—He longs to have a Senſe of GOD Almighty's Goodneſs impreſſed on their Souls. From this Source, under the Influences of the ſanctifying Spirit, He would derive all the Graces, and all the Duties of Godlineſs*. With this View, He ſpeaks of the Divine Majeſty, not only as ſupereminently great, but as moſt tranſcendently poſſeſſed of every delightful, every charming Excellence. He repreſents all the Comforts they enjoy, and every Bleſſing they receive, as the Gifts of his bountiful

* This Method is perfectly conformable to the Practice of the Pſalmiſt; *Thy loving-Kindneſs is ever before mine Eyes, and*, animated by this ſweet Inducement, *I will walk in thy Truth*, Pſal. xxvi. 3.—To the Injunction of our Divine Maſter; *If ye love me*, let this be the Proof, this the Fruit of your Affection, *keep my Commandments*, John xiv. 15.—And to the Experience of the chief of the Apoſtles; *The Love of Chriſt*, though not excluſive of, yet ſuperior to every other Motive, *conſtraineth us*, 2 Cor. v. 14.

tiful Hand, and as an Earneſt of unſpeakably richer Favours. He often, often reminds them, that whatever their heavenly Father *commands*, *forbids*, *inflicts*, proceeds from his over-flowing Kindneſs, and is intended for their Eternal Good, if, by theſe Expedients, He may awaken in their Minds, an habitual Gratitude to their everlaſting Benefactor. The Actings of which noble Principle, are not only fruitful in every good Work, but productive of the trueſt Satisfaction. Somewhat like the fragrant Steams of conſecrated Incenſe; which, while they honoured the great Object of Worſhip, regaled with their pleaſing Perfumes of devout Worſhip.

Nothing is more diſpleaſing to *Camillus*, than the fond Flatteries, which their injudicious Admirers beſtow, on their Shape and Complexion, the Gracefulneſs of their Carriage, and the Vivacity of their Wit. He would fain make them ſenſible, that theſe Embelliſhments are of the loweſt Value, and moſt fading Nature*;—that if they render their Poſſeſſors vain and ſelf-conceited, they are far greater Blemiſhes, than a Hump on the Back, a Wen in the Neck, or Stuttering in the Speech.—

He

* Here is the amiable and noble Reverſe of that modiſh Picture repreſented by *Milton*:

For that fair female Troop thou ſaw'ſt, that ſeem'd
Of Goddeſſes, ſo blithe, ſo ſmooth, ſo gay,
Yet empty of all Good, wherein conſiſts
Woman's domeſtic Honour and chief Praiſe;
Bred only and completed to the Taſte
Of luſtful Appetence, to ſing, to dance,
To dreſs, and troll the Tongue, and roll the Eye.
B. XI. 614.

He would have them thoroughly convinced, that notwithſtanding all their Silks, Diamonds, and other Marks of their ſuperior Circumſtances, they are ignorant, guilty, impotent Creatures. Blind to Truths of the laſt Importance; deſerving the Vengeance of eternal Fire, and unable of themſelves, to think a good Thought. That from ſuch Convictions, they may perceive their abſolute Need of a Saviour: a Saviour in all his Offices—as a Prophet, to teach them heavenly Wiſdom—as a Prieſt, to atone for all their many, many Sins—as a King, to ſubdue their Iniquities, write his Laws in their Hearts, and make them, in all their Converſation, holy.

In ſhort; the Point He chiefly labours, is, To work in their Hearts a deep, an abiding Senſe, that GOD is their ſupreme, their only Good; that the Bleſſed JESUS is the Rock of their Hopes, and the Fountain of their Salvation: that all their Dependence, for acquiring the Beauties of Holineſs, and taſting the Joys of the ſublimeſt Virtue, is to be placed on the HOLY GHOST the Comforter.—Amidſt all theſe Efforts of his own, He never forgets, never fails to plead, that precious Promiſe of unchangeable JEHOVAH; *I will pour my Spirit upon thy Seed, and my Bleſſing upon thy Offſpring; and they ſhall grow up*, in Knowledge and in Grace, *as Willows by the Water Courſes**.

A Lady

* *Iſa.* xliv. 3, 4. A Promiſe of ineſtimable Worth: never to be forgotten by believing Parents; better, to their Children, than the largeſt Patrimony, or the richeſt Dowry.—It is exceedingly beautiful, and equally comfortable. Not, I will *drop*, I will *diſtill*, but I will *pour*:

A Lady of brilliant Parts, but no very extraordinary Piety, told *Camillus:* That He would ſpoil the pretty Dears: would extinguiſh that decent Pride, and Fondneſs for Pleaſure, which are ſhining Qualifications in an accompliſhed young Lady; which give her an Elevation of Sentiment, and a Delicacy of Taſte, greatly ſuperior to the ignoble Vulgar.—To whom he replied; "Far from extirpating their "Paſſions, I only attempt to turn them into a right "Channel, and direct them to the worthieſt Ob-"jects. Willing I am, that they ſhould have a "decent Ambition; an Ambition, not to catch "the giddy Coxcomb's Eye, or be the hackneyed "Toaſt of Rakes: but to pleaſe their Parents; to "make a Huſband happy; and to promote the "Glory of God.—They may entertain a Fond-"neſs for Pleaſure; but ſuch Pleaſure, as will en-"noble their Souls; afford them ſubſtantial Satiſ-"faction; and prepare them for the Fruition of "immortal Bliſs.—Let them be covetous alſo, if "you pleaſe, Madam; but covetous of redeeming "their Time, and of gaining intellectual Improve-"ment: covetous of thoſe Riches, which no Moth "can corrupt, nor Thief ſteal; which neither "Time, nor Death deſtroy."

In all theſe Inſtances of parental Solicitude, his beloved *Emilia* takes her conſtant, her willing Share. Contributes her Advice, in every Plan that is concerted;

four: denoting a large and copious Supply. They ſhall grow, not as a *Root* out of a *dry* Ground; but as a *Tree*, planted in a moſt *kindly* Soil, where it is plentifully *watered*, and *flouriſhes* in the moſt ample Manner.

certed; and her hearty Concurrence in every Expedient that is executed: every Expedient, for poliſhing the human Jewel*, and making their Manners, as faultleſs as their Forms.—May the GOD of infinite Goodneſs, the ſacred Source of all Perfection, proſper their Endeavours! That, as the young Ladies are adorned, in their Perſons, with native Beauty; they may be enriched, in their Underſtandings, with refined Knowledge; and dignified, in their Souls, with the Spirit of the bleſſed JESUS. —Then, ſurely, more amiable Objects, the Eye of Man cannot behold: more deſirable Partners, the Heart of Man cannot wiſh.

* Delightful Taſk! to rear the tender Thought,
To teach the young Idea how to ſhoot,
And pour the freſh Inſtruction o'er the Mind.
THOMSON's Spring.

FINIS.

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